THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, NOVEMBER 2, 1916. No. 44

Rec Theo Sem
Reading Room
2223 Alberton st.

THE SEED THAT YOU SOW.

"A wonderful thing is a seed,
The one thing deathless ever;
The one thing changeless, utterly true,
Forever old, forever new,
And fickle and faithless never!
Plant love, and love will bloom;
Plant hate, and hate will grow.
You can sow today; tomorrow shall bring
The blossom that proves what sort of a thing
Is the seed—the seed that you sow."

Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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THE ORIGIN AND GROWTH OF THE CHURCH ON THE PACIFIC COAST, WITH GLIMPSES OF ITS INFLUENCE AND SKETCHES OF SOME OF ITS LEADERS.

An Address by W. W. Ferrier, Editor of The Pacific, at the Semi-Centennial of Pacific Theological Seminary.

In one of the historical places in California, facing the waters of the Pacific, stands a statue which has marked significance!

Carved out of granite is the figure of a man clad in priestly garments, the left hand holding a Bible, the right upraised in way of monition—a rosary and a cross hanging at his side!

The man is represented in the act of landing—one foot resting on a little boat, the other planted firmly on the shore. Granite letters hand him down the ages as, "A philanthropist seeking the welfare of the humblest; a hero daring and ready to sacrifice himself for the good of his fellow-beings—a faithful servant of his Master!"

This monument at Monterey, the place where the flag of the American Republic displaced in 1846 the flag of Mexico, commemorates the landing there, on the 3rd of June, 1770, of Junipero Serra, the Franciscan friar, who had established at San Diego July 16, 1769, the first stated Christian work and worship on the soil of California. Long before that there was occasional Christian worship. In 1542 the first Spanish exploring vessels anchored in our harbors. Presumably there were devout men aboard and worship of some kind there doubtless was on California soil many years before there is record of it. Sept. 28, 1542, Cabrillo entered the harbor of San Diego to which he gave the name of San Miguel—and gave thanks to God. The Prayer Book Cross in Golden Gate Park in San Francisco commemorates a service held on the shore of Drake's Bay on the 24th of June, 1579, by Francis Fletcher of the Church of England, who was Sir Francis Drake's chaplain. In 1602, eighteen years before the feet of the Pilgrim Fathers touched Plymouth Rock, under the branches of one of the spreading oaks on the shores of the Bay of Monterey, some Carmelite priests who were aboard a Spanish exploring vessel touching there, erected a rustic altar and worshipped God after the manner of the papal faith.

On the 3d of June 1770, a cross and an altar having been erected under the same tree where the rustic altar had stood one hundred and sixty-eight years before, the royal banners were upraised, the solemn religious service of formal occupation on behalf of the Crown of Spain of the Port of Monterey was held, and the Mission San Carlos de Monterey took its place in the great chain of Missions established by the devoted Franciscan friar—Junipero Serra.

In later years the Missions were secularized by the Mexican government; the Indians were scattered and fell back largely to their former estate; the priests left for the most part or died, and everything fell into decay. The Catholic Church as we know it today in California was established in the days of '49, and for the beginnings of the Church of Christ on the Pacific Coast as it has come down to us we have to go to a part of the country far distant from San Francisco bay.

The Greek Church, established by the Russians at Fort Ross in our Russian River country, the old church building still standing, links itself not at all with the church of today. It is interesting, however, to note that separating centuries before, the Eastern Church and the Western met here on California soil in 1806—the one going eastward, the other westward around the world.

The Bible, the Flag, and the Kneeling Missionaries.

Up in the Pacific Northwest, on the continental divide, at a point where some of the raindrops that come down from the skies flow eastward into rivers that pour finally into the Mississippi, and thence on into the Atlantic, and where others, their close companions in the skies, flow at length into the Columbia and out into the Pacific, there was in 1836 a scene that I hope to see ere long as a mural painting on the walls of some noble structure.

Responding to the call of those Nez Perce Indians who not long before had crossed the mountains and plains to St. Louis in search of the light the white man had concerning God and the spirit land a little band of missionaries—sent out by the American Board—rested there on their way to the Oregon country. Spreading their blankets, placing thereon a Bible, unfurling above it the flag of their country they knelt in prayer and took possession thus of the western side of the continent for Christ and the Church.

The Jason Lee party, responding to the same call—sent by the Methodist Board—had preceded them in 1834.

But the journey of 1836 had greater significance than that of 1834. There were women in this, the Marcus Whitman party; none with Jason Lee.

After allowing all that any unbiased mind can allow of the contention of those who claim that Marcus Whitman's influence in saving the Oregon Country to the Republic has been overestimated, it must be granted that his influence to that end was far greater than that of any other person, and such as should crown him as long as the Republic endures.

From the day when the first white women, with their missionary husbands, crossed the Rocky Mountains with not only the Bible but a quart of seed wheat, a plow and blacksmith tools, and all things needful for the founding of the home, the not-yet-settled boundary question long agitating England and America began to be settled, and the way opened up for the regular permanent work of the Church of Christ as we have had it now for 80 years on our coast.

Trappers and traders and explorers and a few to whom their findings had come knew before that the country was accessible; but Whitman, the Christian missionary, blazed the way—especially for women and children—in those weeks when he worked undauntedly to hear the wheels of his old wagon go jolting down the western slopes of the Rockies.

And when in 1843 he led away from the rendezvous on the Missouri that train of two hundred wagons filled with women and children, the United States Government began to be anxious to take up for settlement the boundary question.

With Protestant Christian missions in the Willamette and in the valley of the Walla Walla, there begins on our coast a work of numerous ramifications and far-reaching influences.

We follow these mission bands and their added recruits in their work until events of startling kind lead us back to California.

First Sermon and First Churches in the Oregon Country.

On the 28th of September, 1834, at Fort Vancouver on the Columbia, Jason Lee preached the first sermon in the Oregon country. There were English, French, Scotch, Irish, Americans, Indians, half-breeds and Japanese in attendance, some of whom did not understand a word of English. Lee found it difficult to collect his thoughts and find words to express them. But he thanked God for the privilege of preaching the gospel on this side of the Rocky Mountains where the banner of Christ had never before been thus uplifted.

Although this was the first preaching service by a minister of the gospel on the Pacific Coast of which there is record, religious instruction was given much earlier. Several years before Pierre Pambrun, a Catholic laymen, a Hudson Bay Company agent at Fort Walla Walla, held regular Sunday services which many Indians attended. And Captain Bonneville, out there in 1832 on a government expedition, noted with surprise that the Indians would not hunt with him on Sunday, saying that it was a sacred day and that the Great Spirit would be angry with them if they hunted on that day. Learning soon that Bonneville could give them further instruction as to the wonders the Great Spirit had revealed to the white man, they thronged his lodge and listened with greedy ears. No other subject, says Bonneville, gave them half the satisfaction or commanded half the attention. There was religious instruction also from time to time at Fort Vancouver; and July 21, 1833, religious services were conducted for the first time on the shores of Puget Sound—at Fort Nisqually, by Dr. Tolmie, a physician in the employ of the Hudson Bay Company. Six months later Dr. Tolmie wrote in his diary concerning the Indians: "I have at last succeeded in altering their savage natures so that they not only listen with attention to what I tell them, but actually practice it."

Persuaded by Dr. McLoughlin, the famous agent of the Hudson Bay Company, to settle in the Willamette rather than east of the mountains in the Nez Perce country, Jason Lee established on the 6th of October, 1834, near where now stands the capitol of the State of Oregon, the first missionary station in the Pacific Northwest. In a log building which was built for home and school and church purposes pupils were received before the roof was on—so eager were the people to send their children and so anxious were the missionaries to begin the work.

East of the mountains on the 18th of August, 1838, a church was organized by the missionaries of the American Board with this resolution on its records: "That this church be governed on the Congregational plan, but attached to the Bath Presbytery, New York." That eminent authority, Myron Eells, has written: "This church was Presbyterian in name. It was, however, Congregational in practice as long as the mission lasted—not being connected with any presbytery or synod."

There were seven charter members: The Whitmans and Spaldings; two natives of Hawaii coming by letter, and a French-Canadian who had been a Catholic. Nine other names were added within a month. The accessions were newly arrived missionaries of the American Board—among them the Revs. Elkanah Walker and Cushing Eells—destined to leave marked impress on the Pacific Northwest religiously and educationally.

Not for three years did the church have an Indian member. The fact that a Catholic priest, a little later in Oregon, received into that communion 600 converts in the period of a few months presents features of religious work worth careful study even today. Those early Oregon Protestant missionaries studied them then and profited thereby.

In 1846 the names of 22 natives were on the roll of this church. In 1855 the number enrolled was small; and yet, investigation showed that in one-third of the homes of the Nez Perce, among 1,000 persons, regular morning and evening worship was kept up.

The Coming of Catholic Priests.

And now we go once more to old Fort Vancouver on the Columbia for another initial event in the Oregon country. There on November 25, 1838, the first Catholic mass was held in Western Oregon. Those in Oregon who had been nurtured in the Catholic faith saw at last that they were to have for their families the instructions of the Church, and for all the sacraments, comforts and consolations thereof. In all this they rejoiced.

When a little later the priests went to the settlement in the Willamette and consecrated the little log church built there two years before in the expectation of their earlier coming, the French-Canadian settlers were overjoyed and their Indian wives were amazed as they looked on the priests at the altar in sacerdotal vestments and prayer. So great was the desire of the men to have their wives and children instructed in the faith, and so ready were the members of their families to receive instruction, that they came from their homes near and far and lived for a while in tents around the church.

Other Things in the Oregon Country.

Those early years of the Church in Oregon are years on which I would delight to dwell. Interesting events, far-reaching in their influences, abound.

At the Jason Lee Mission in the Willamette early in 1835 was organized the first Sunday school west of the Rocky Mountains. Three Indians and eleven half-breeds were in attendance. There at the Mission near Salem in 1837 was the first Anglo Saxon marriage on the Pacific Coast.

In February, 1836, it being rumored that some new arrivals at the settlement were contemplating the manufacture of rum, the missionaries organized the first temperance society west of the Rockies. About ten months later two young men did begin to build a distillery. A letter was sent to them by the temperance society in which they were urged to desist, and in it the offer to remunerate them for the expenditure already made. The young men stopped the work, thanked the society for its offer to reimburse them, but stated that they would not accept anything. Thus were the natives and the settlers saved for some time from the baneful results of the use of intoxicating liquor.

It was from the Whitman-Spalding Mission east of the Cascades that in 1839 there came from the little press sent from the mission in Honolulu the first book printed west of the Rockies. It consisted of parts of the gospels and a few sacred songs—in the Nez Perce tongue.

In 1846, in the Willamette Valley, on that same mission press—to be seen now in the rooms of the Oregon Historical Society in Portland—was printed the first newspaper on this coast. This was in February, 1846—six

months before the first paper was printed in California at Monterey.

Growth in Early Years in Oregon.

The church growth in Oregon, of course, was slow—the population being only a few thousand for several years. Early in 1848 the Congregationalists, Presbyterians and Baptists had only two churches each; the Methodists led in the number of organizations as well as in the number of preachers—there being six missionaries and about twice that number of local preachers; and their circuits reached into most of the settlements in the territory. The Catholics had four churches; and the Cumberland Presbyterians and Disciples had representatives in the field and were on the eve of an aggressive devoted work. Oregon City was the chief town. Portland had only begun to be, and had as yet no organized work.

When the Presbytery of Oregon was organized in 1851 it had only four members. There was but one organized Presbyterian Church at that time, and so the presbytery had but one elder. This church was the one at Clatsop Plains, near the mouth of the Columbia, organized in 1846, and which was for some time "the farthest west church in the United States." The other Presbyterian Church, heretofore listed, that at Oregon City, became Congregational soon after Dr. Atkinson reached Oregon as the representative of the American Home Missionary Society.

The Days of '49 in California.

The discovery of gold in California started thousands this way all over the land. Oregon was almost depopulated. California became soon the Mecca all around the globe and in this state for long time after 1848 occurred the striking events in Pacific Coast history.

The first movement toward the establishing of a church in San Francisco was taken however some time before the gold excitement brought men from the ends of the earth. On the 8th of May 1847 the village paper, The California Star, contained this note:

"A meeting of the citizens of this place was called on Thursday evening of last week for the purpose of ascertaining the prevailing sentiment in relation to the establishment of a church in the town of San Francisco.

"We hail this as the first step towards the planting of the standard of our glorious institutions on the shores of the Pacific, and trust an energetic co-operation of our citizens will insure success to the enterprise."

More than a year passed however before regular religious work was undertaken in San Francisco. In October 1848 the one who is to go down in history as the first stated preacher of the gospel in California came here from a foreign country. In the summer of 1848 the United States Commissioner to the Sandwich Islands was in San Francisco temporarily and there went through him an earnest appeal for a minister of the gospel in the little city thronged daily more and more by men from all quarters of the earth in the whirl of the desire for the treasures of the new Eldorado. The Rev. T. Dwight Hunt had gone to Honolulu as an American Board missionary to the natives, and later had undertaken work among the Americans resident there. The exodus to California halted it almost in its beginning; the need and opportunity in San Francisco appealed to him, he accepted the call and landed in San Francisco on the 29th of October 1848.

On the first of November a meeting of persons interested in the welfare of San Francisco religiously was held. Inasmuch as Christian people were few in number in the little town then, and those few represented various denominations, a union work was deemed best, and the newly arrived minister was engaged as chaplain of San Francisco for one year from November 2, 1848 at a salary of $2,500. On the 5th of November he preached his first sermon on the subject, "The Love of God in the Gift of Christ." The text of course was the familiar one, John 3:16.

Preaching was a novelty then in San Francisco, religious services of any kind had been few and generally far between—dating back for Protestantism to that first preaching service of which there is record, on July 16, 1846, conducted by a Mormon Elder. There was an occasional sermon by others at later dates, and a Methodist "class" had been started, which had been scattered when the rush was on for the mines.

Filled seats greeted the preacher in the little Public Institute building on Portsmouth Square. Not an aged person was in attendance; there were only three women; it was a congregation of men—men under middle life, erect wide-awake energetic, "a fair type of the class who early sought these shores, and whose enterprise and wonderful activity wrought so soon great changes throughout the state," wrote Hunt in his reminiscences in The Pacific in 1888.

Tarrying that day in the rear of the room until many had greeted and congratulated the preacher were a man and woman whom he had observed as particularly interested hearers. Finally approaching the chaplain the man introduced himself and wife remarking: "We have been greatly gratified with what we have heard, and are heartily glad you have come among us."

These words were backed at once by a voluntary pledge of six ounces of gold for each three months of the year as an addition to the salary already promised the preacher. The man was Samuel Brannan of Mormom fame, the man who on July 16, 1846, had given the first Protestant sermon, who a few years before had led a colony of his people to California—surmised as part of a plan to take possession of this sunny land as Utah had been possessed, but which came to naught because on their arrival the stars and strips were found floating here.

Foundations Widely Laid.

At the Sunday-school organized the second Sunday there were seven scholars and four teachers, an English Episcopalian sea-captain, a Congregational and a Baptist layman, a Presbyterian woman. The next Sunday there were 12 scholars and the following 28. There had been Sunday-schools in the town before this date in 1848; but the remants had been scattered by the rush for the mines.

At the first prayer meeting there were four present besides the chaplain—among them a Chinese girl brought from Hongkong.

The third Sunday the sermon was on "The Nature of True Religion." Text in James. Gov. Mason of California and ex-Gov. Boggs of Missouri were in attendance and expressed appreciation.

New Year's Eve, in that little chapel was held the first monthly concert of prayer for the conversion of the world ever held in California.

There also on the 5th of January 1849 was held San Francisco's first temperance meeting. The chapel was filled with men. Not a woman was present. "Strange, yet not strange," "the men were the ones most important to reach and they were there." Their numbers and attentiveness were an inspiration to the minister who had been announced as speaker.

Eighteen names were put on the pledge of the American Temperance Union that evening. So tipsy was the first man

who signed that it was with great difficulty he walked to the desk.

On the first Sunday in January 1849 their first sacramental table was spread in the chapel, a new sight in the territory of California, and twelve persons partook of the emblems.

The chaplain remarked that this was the exact number that had partaken of that first supper long before in Palestine and expressed the hope that there might never be in this 1849 band any betrayers.

It was in that little chapel, that had been first a school house, that there was held the first week in 1849 a public meeting to consider the need for and the propriety of establishing a provisional government for the territory of California. This was the beginning of those expressions by the people which resulted soon in the constitutional convention at Monterey.

If that chapel were standing today I doubt not the state would act concerning it somewhat as the nation has acted with the log cabin in which Abraham Lincoln was born.

Beginning of Denominational Work.

In February 1849 the first missionaries sent out to California by the mission boards on the Atlantic Coast reached these shores.

On the 23rd of February S. H. Willey reached Monterey by the first steamship, the California, and five days later by the same steamship, J. W. Douglas, Sylvester Woodbridge and O. C. Wheeler arrived in San Francisco. Albert Williams arrived on the Oregon on the first of April.

With the arrival of these missionaries began organized denominational work.

Benicia, then a town with great expectations, had on the 15th of April 1849, the first organization, a Presbyterian with Woodbridge as pastor.

The First Presbyterian, San Francisco, the oldest now in existence, organized May 20, 1849 came next in order—Albert Williams pastor.

The First Baptist organized June 24, 1849 was third—O. C. Wheeler pastor.

On the 29th of July, 1849 came the fourth—The First Congregational—T. Dwight Hunt, pastor.

The Protestant Episcopal Church began its regular work in San Francisco in July 1849. Trinity Church came into existence the latter part of that month. Flavel S. Mines rector.

J. A. Benton arrived in San Francisco July 6, 1849. He preached his first sermon in Sacramento on the 22d of July, and on the 23d of September the First Congregational Church of that city was organized.

J. W. Douglas had been designated by the American Home Missionary Society for work in San Francisco. But finding that his Yale College classmate, T. Dwight Hunt, was at work here, Douglas went to San Jose and organized there in a short time a New School Presbyterian Church—the members being mainly Congregationalists.

The regularly established work of the Methodist Episcopal Church began with the arrival of William Taylor who arrived Sept. 21, 1849.

The first Methodist preachers sent out by the church board were Wm. Taylor and Isaac Owen. The first named came by steamer, the second by ox team. On the same Sunday in 1849 Sept. 23 that Owen preached first in California, under the trees near where is now the little mountain city of Grass Valley, Taylor preached his first sermon in San Francisco. This was in the Baptist Church at the invitation of its pastor. Text: "What think ye of Christ?"

Three Sundays later he was preaching in a little chapel constructed out of lumber sent from Oregon before his arrival at the order of William Roberts who had had California added to his jurisdiction in Oregon. But the first Protestant Church building in California was built in San Francisco several weeks earlier by Baptists.

About fifty of the one hundred jews in San Francisco in the latter part of 1849 met for a prayer service on the day of Atonement, out of which came Congregation Emanu El in 1850.

The first Jewish synagogue in California was dedicated in Sept. 1852 in Sacramento. The building, first the house of worship of the Methodist Episcopal Church, was the oldest church edifice in the city. The Pacific, even at that early date was broad enough to give welcome, remarking: Nothwithstanding the change of ownership, the building is still devoted to the worship of God. Though it is no longer in name a Christian temple, we hope the spirit of Christianity will still linger about it and permeate those who frequent it."

Another related noteworthy occurence in those early years—though considerably later was the editorial note in The Occident, the newly established Presbyterian paper, recording without criticism the fact that Presbyterian, Methodist and Baptist pastors had taken part in the dedicatory services of a Unitarian church in Portland.

The First Unitarian Church was organized in San Francisco in 1850 At dedication services in 1853 an original hymn, written by the pastor, Frederick Grey, was sung, the closing stanza of which was:

"And may our Saviour's teachings here,
His life, his death, his matchless love,
Calm every doubt, remove each fear,
And fit us for thy courts above."

Taking part in this dedicatory service were the Rev. Martin C. Briggs of the Methodist Episcopal Church, and the Rev. Messrs Brierly of the Baptist and Boring of the Methodist Church, South.

Organized Catholic work began in San Francisco in Dec. 1850 with the arrival of Bishop Alemany, consecrated in Rome in June that year for work in California. The priest at Mission Dolores had, however, been conducting services for some time in a little adobe building in the new town.

The only churches to be labeled as "49ers" were the Presbyterian at Benicia: the Presbyterian, Baptist, Methodist, Congregational and Episcopal in San Francisco, the Congregational at Sacramento; and the Indedependent Presbyterian at San Jose, which did not unite with a presbytery for nearly twenty years.

I wish we had time to dwell on that first year of church life in California—showing how the foundations were laid or began to be laid. All the societies and auxiliaries needful for the wide work of the church began soon to be.

Notably among these was a Bible Society organized on the 30th day of July 1849 to which that scholarly saintly man, Frederick Buel, gave himself with great devotion till the day of his ascension in 1873. Mr. E. P. Flint, the Christion layman who was the second treasurer of that Bible Society, continued in office for 63 years and abides yet today as treasurer emeritus.

Work for seamen and work among the Chinese were instituted at an early date.

Four religious papers were started in the first three years. The Pacific by the Congregationalists and New School Presbyterians August 1st, 1851. The California Christian Advocate by the Methodist Episcopal Church on the 10th of October of the same year; and in a year or two the Methodist Church South and the Baptists founded similar publications.

Mindful of the great influence of the printed page Isaac Owen had shipped to San Francisco before his departure from the East about $2000 worth of books, and in 1849 he and William Taylor opened here a book store, out of which sprang the Pacific Coast branch of the Methodist Book Concern—a mighty arm of the church.

Growth During First Twenty Years.

By the middle of the year 1853 there were in Calfiornia approximately eighty-five Protestant Church organizations. The Methodist Episcopal Church had thirty; the Methodist Church South, twenty; the Baptist, nine; the Congregationalists, eight; the New School Presbyterians, seven; the Old School, four; the Episcopalians, six; the Unitarians, one. The Catholic organizations, aside from the remnants of the missions, numbered ten.

Coming down now to 1869, the year in which Pacific Theological Seminary was opened in San Francisco, we find that the progress was noteworthy. The eight Protestant Churches organized in 1849 had increased to more than 350; and the small membership in that year, that of the largest being only 12, had mounted up to more than twenty thousand. The advancement during the last half of that twenty-year period was found to have been such as to treble the strength of the churches—and this notwithstanding the fact that the population of the State had increased in that decade only by a very small ratio.

Included in these 350 or more churches in the early months of 1869 were a few in Los Angeles and vicinity. For sixteen years after the beginnings in and around San Francisco there was no established Protestant work south of Monterey along the coast, nor south of Visalia in the San Joaquin Valley. The Catholics had the field practically to the Mexican border.

John W. Douglas, who had been sent here by the American Missionary Society along with Dr. Willey, worked in Los Angeles from January to August, 1851, being withdrawn because the outlook seemed so hopeless.

The Methodist Episcopal Church stationed a preacher in Los Angeles in 1854. He didn't remain long; the next year the charge was left by the conference to be supplied and no supply seems ever to have arrived. After one or two more ineffectual efforts to build up a work there a blank appeared after Los Angeles in the conference minutes down to 1867. And next in 1869 the report was a pastor and 21 members and a church worth $4,000.

On the 4th of May, 1859, the Presbyterians organized what they named "The First Protestant Society. In 1864 a small building was erected, which in a short time fell into the possession of the Episcopalians—the Presbyterian work being abandoned.

In 1855 Bishop Kip of the Episcopal Church visited Los Angeles and held the first prayer book service in the little city. Nothing more was done until 1858, when a licensed lay reader was reported by the Bishop as carrying on at that time the only Protestant service in the place. He was hoping to induce a clergyman in the East to come out and take the work. It was not, however, until 1869 that a man was secured, and he was one in search of health.

The Methodist Church, South, essayed Los Angeles in 1855. Bishop Andrew sent a minister there early that year. In August he wrote to a friend: "I have been here six months. There are three Protestant churches in the town. Their united congregations amount to ten persons. The receipts from collections during six months amount to ten dollars. I have been studying the great scientific question—namely, the location of the seat of hunger. Is it in the stomach or in the brain? After consulting all the best authorities, and no little experience, I have concluded that it is migratory—first in one; and then in the other."

In 1865, Dr. Warren, Superintendent of Congregational work in California, and who participated in the organization of 188 churches, visited Los Angeles. He found no Protestant minister there; no regular preaching service; no Sunday school. Soon thereafter the American Home Missionary Society, on Dr. Warren's recommendation, sent Alexander Parker to establish work in Los Angeles, and he went with these instructions: "Say not a word to any one about support; but preach, throw up breast-works, put siege guns in position, and stay by them."

Mr. Parker began his work in Los Angeles on the 7th of July, 1866. Services were held in the court house. Often on Sunday morning he had to go from house to house to find the key—and did not always find it. Some persons have attributed this annoyance to certain radical Southerners—Parker having been a Union soldier, and the Civil War not far enough in the past to render such action impossible with a few. Parker was an able and consecrated preacher and pastor, but it was not until 1867 that he was able to organize a church—and it began with but six members, four besides himself and wife.

On the 7th of February, 1867, five months earlier than this organization in Los Angeles, a Congregational church was organized at San Bernardino—the outgrowth of a Sunday school established in 1858.

As early as 1852 the Church of the Latter Day Saints was established at San Bernardino, a strong Mormon colony having located there.

Work was established in 1867 in Santa Barbara by the Methodists, Congregationalists and Episcopalians.

A Baptist from Texas is said to have planted a church at El Monte in 1853 and as farmer-preacher to have ministered to it with considerable regularity all those years.

It was some time before the Presbyterian work, abandoned at Los Angeles in 1859, was reestablished. In 1874 that Scotchman, Thomas Fraser, who came to California in 1859 and worked with wonderful devotion for 44 years, went down to Los Angeles on a tour of investigation as synodical missionary. At once he wrote to the Home Mission Board: "There are places which the Presbyterian Church must take and hold regardless of expense—as England holds Gibraltar." Mr. Fraser had been synodical missionary then for six years, and had greatly commended himself to the Board by the work done. The reply as to this, which had special reference to Los Angeles, showed great skepticism as to the field, mingled with confidence in Dr. Fraser: "If you begin the work it must be on your own faith, not on ours." The work was begun! Twenty-eight years later the representatives of 3,500 Presbyterian church members in Los Angeles stood on the floor of the General Assembly and invited that great body to come across the continent the next year and enjoy their hospitality.

At the close of the year 1869 we find accordingly all of the most prominent places in the State occupied by one or more of the Protestant denominations. However, The Pacific stated in October of that year: "And yet not one-half of the territory of California is in any sense included in any regular missionary effort. * * * In all this vast territory on the eve of wonderful development a few dots will represent all the outposts and centers of religious effort. For a generation to come it will be one vast mission field. San Francisco, too, already putting forth its claim as a great commercial metropolis, and having the possibility of future greatness which none of

us can limit, is only a missionary field, requiring hard work and as much self-denial in church planting and training as anywhere else in this great domain."

New responsibilities were arising constantly about that time because the centers of population had been changing and were still changing astonishingly. For many years the mining towns, toward which was the great drift of population, had seemed the most hopeful fields of missionary effort. But in 1869 there were in very many of those that remained empty dwellings, empty business rooms, and empty churches. The drift was then toward the coast counties and the agricultural parts of the State.

The growth in the Northwest was slower. Oregon had at this time a church membership of approximately 8,000. And north of the Columbia, in Washington Territory, there were only a few scattered organizations—each with small membership. The oldest Congregational church in Washington, the First at Walla Walla, was organized in 1865.

When in 1879 a church was organized at Chewelah, on the spot where Cushing Eells had encamped in 1838,—41 years before,—there were not more than ten other Congregational churches in Washington Territory, and only a few also of other denominations.

How the Pioneer Workers Interpreted the Marching Orders.

And now, before we span the other decades down to the close of the century, let us notice with great brevity, a few of those early Christian workers—and see how their lives have been built into all that is best in our coast life today. We cannot measure the growth of the Church through the years, nor estimate its worth by statistics. Great influences go out from it that have no visible connections with it oftentimes.

In general the leaders who came here in early years interpreted broadly—but not too broadly—the marching orders given 1800 years before on the slopes of Olivet.

In a letter of instructions sent to the first commissioned missionaries by the American Home Missionary Society, after the discovery of gold was known in the East, it was said: "We wish you to take a broad and comprehensive survey of the work to be done there. Never were men more emphatically called to lay foundations—foundations that are not to have ages to consolidate them before they are built on, but which are to have a massive, and, we trust, a beautiful and enduring superstructure erected upon them at once."

It was through the efforts of one of these missionaries —Samuel H. Willey, that the first public library was established in California.

Within three months after his arrival in Monterey, he was in correspondence with an overseer of Harvard College, requesting suggestions as to plans for establishing a college in California. When later in that year he visited the Rev. J. A. Benton, the newly arrived minister at Sacramento, they talked college, college, college. Likewise again in 1850 when Benton visited Willey in Monterey.

The Rev. J. A. Douglas wrote concerning him while at Monterey: "I think he has no plan of settling down anywhere or engaging in anything permanently for years to come. His idea seems to be to travel hither and thither, preach some, form acquaintances, talk of education, and when there is formed such a thing as a board of trustees for a California university to become its agent.

However in 1850 Mr. Willey did settle down. In that year he led in founding Howard Presbyterian Church in San Francisco, and as its pastor for many years made it a great influence for good.

Among the founders of this New School Presbyterian Church was David N. Hawley, a charter member of the First Congregational, who went to it with true missionary spirit, believing that it needed him more than the older church did. He remanied with it 45 years, coming back to the Congregational Church only a short time before it celebrated its 50th anniversary in 1899.

Another first member of Howard Church was S. S. Smith, uniting for similar reasons, who entered later into Plymouth Church, became the father of much of San Francisco Congregationalism, and one of four who kept The Pacific on its useful career from 1879 to 1896.

The college on which Dr. Willey had set his heart came in due time. That college which became in later years the nucleus of the University of California had its inception in May, 1853, in the Congregational church building in the little mountain town of Nevada—the bell in the tower of which had first sounded the call to worship in our mountains, the little church in which a few years later Free Soil men and Republicans met in mass convention in the interest of freedom.

A few Congregational and New School Presbyterian ministers were there in joint annual convention. Action taken that 10th day of May, 1853, by sixteen ministers and a few laymen, resulted in the opening soon of an academy in Oakland under the direction of Henry Durant. When a little later this had developed into the College of California those dreams of 1849 were realized, and Samuel H. Willey was for several years its vice-president and the actual head as acting president.

Crowned.

We pass over the years of his long and useful life in California, remarking only, that it was fitting that in the year 1910 President Wheeler of the University of California, at the 50th anniversary, should ask him to step to the front on the platform of the Greek Theatre and there in the presence of ten thousand persons call him "The foremost benefactor of California," and confer on him the degree of doctor of laws. This, for the first commissioned home missionary for California! Whose text for his first sermon in the territory was, "We preach Christ and Him crucified." Theme: The Gospel and the Gospel only is our Errand to California."

When President Wheeler thus honored and crowned Samuel H. Willey, he honored also indirectly a great host of gospel heralds who have built their lives into our enduring structures.

Other Men of Far-Reaching Influence.

If I were asked to name the two men who have exercised the greatest, the most far-reaching and abiding influence on the Pacific Coast, I would take one in Oregon, one in California. Both were heralds of the gospel. One came in 1848—came to Oregon; the other much later—to California.

Consider now the one in Oregon: When in the year 1889 the Rev. Dr. George H. Atkinson passed into the other life from his home in Portland, President Eaton of Marietta College wrote in The Pacific concerning him: "Dr. Atkinson was one of the most completely rounded men I ever knew." Dr. Eaton was for sixteen years United States Commissioner of Education, and he has testified to a great indebtedness to this Oregon pioneer Preacher-Statesman.

Dr. Atkinson discerned with unusual clearness the relation Christianity had to all the affairs of life, and was alert to aid in every form of human progress.

Great was his part in promoting civil and religious institutions; great also his part in the development of the agricultural and commercial interests of the Pacific Northwest. All was done without any neglect of his duties as pastor or home missionary superintendent; all as he did it seemed part of one great whole.

In conversation one day with General Lane, Oregon's first Territorial Governor, he spoke of the establishing of free schools. The Governor asked him to set forth his views fully in writing. The substance of what he wrote was incorporated in Lane's message to the first Territorial Legislature in July, 1849. A little later at the request of the Governor he drafted a school law which the legislature passed substantially as drafted.

This stands as the basis of the school law of Oregon today—the only modifications being such as to adapt it to changed conditions due to the large increase in population.

Dr. Atkinson was a student of the operations of nature as well as of the affairs of men. Years before there was much thought about the region contained in the valley of the Upper Columbia being fit for anything but bunchgrass grazing, he made chemical analysis of the soil and foretold its future greatness.

In an address at the funeral services held in Portland on the 28th of February, 1889, Dr. Clapp spoke of him as "the most eminent citizen of Oregon."

His motto was, "Oregon for Christ—through all the channels of public and private activity." Never was he lured from his one lofty aim by a desire for or chance for wealth, or by ambition for anything except to put the impress of Christianity on what he foresaw was some day to be one of the most magnificent parts of our domain.

Another pioneer minister in Oregon who left wide impress on the State was the Rev. Harvey K. Hines of the Methodist Episcopal Church. At the age of sixteen he was an exhorter in the State of New York. Coming to Oregon in 1852 he began a memorable pastorate in the First Methodist Church in Portland in October, 1853. Pastor for sixteen years, presiding elder for sixteen years, editor of the Pacific Christian Advocate for eight—his was a remarkably useful life. It is probable that he traveled more miles in the accomplishment of his work than any other Oregon pioneer—the distance aggregating not less than 180,000 miles. He held 900 quarterly meetings, dedicated 54 churches, and represented his Church in various capacities all over the land.

Alongside these two Oregon pioneer church workers I would place a man who did not enter on his work there until 1868, and who though at that date 51 years old did for eighteen years thereafter a remarkable work. This is the Rev. Dr. Lindsley of the First Presbyterian Church of Portland up to 1885, and afterwards professor in the Presbyterian Theological Seminary at San Anselmo. He, too, was a Christian statesman. He lives on not only all over Oregon, but away up in Alaska, having introduced in the face of great difficulties American Christian missions and Christian education in that far north territory.

Woefully incomplete would be any statement as to the religious forces operating in our great Northwest which did not mention Cushing Eells, one of the missionary recruits of 1838.

Whitman College was named after Dr. Marcus Whitman because Eells desired it to be so named. But it is his own monument nevertheless. Without Cushing Eells and his noble helpmeet who toiled and sacrificed with him, Whitman College would not be.

It is an inspiring story—how the life of Cushing Eells went not only into Whitman College, but into scores of churches all over Oregon and Washington.

I have said that great influences go out from the church often with no visible connection therewith. I give two notable incidents in Oregon. In 1898 William Hayes Ward, editor of The Independent, was asked to name the ten best daily papers in this country. He named one on the Pacific Coast—The Oregonian. Harvey W. Scott, the man who made the Oregonian what it was for several decades, shaping thought and moulding life as but few newspapers ever have, was the first graduate of the college at Forest Grove, which grew out of the little school founded by some of the early Oregon missionaries.

At a time when Willamette University at Salem had not more than one hundred students in its college department, the chief justices of the Supreme Courts of the three Pacific Northwest States were Willamette graduates. Two others on the supreme court bench had been students at Willamette.

The Oregonian stated editorially a few years ago that Willamette University had exerted a greater moral influence in Oregon than all other forces combined. Willamette University was established by the Church. It grew out of the Institute started in those early years at the Jason Lee Mission.

Great Preachers and Leaders in San Francisco and Other Cities.

One cannot read the story of those formative years, those first two or three decades on the Coast, and fail to realize that many remarkable men were laboring here as ministers in our churches and in the varied work of the Church Kingdom.

The course we have been pursuing has led us already to a consideration of a few. Let us see now how the lives of others have been built into the life and institutions of today.

There on the plaza in San Francisco in 1849 William Taylor dared to preach the gospel out doors in the center of the saloons and gambling dens of that wicked city, and did it as tactfully as the Apostle Paul had done on Mars Hill centuries before.

That was the beginning of a seven years' campaign of out-door preaching in which he moulded life not only in San Francisco, but in every mining camp and town in California.

In 1850, in Sacramento, the Rev. Joseph A. Benton gave a discourse on "California As She Was, As She Is, And As She Is To Be," which showed the prevision of the seer. He was thought by some, doubtless, to be only a brilliant dreamer when he said in that discourse: "The world's center will change; this will be the land of pilgrimage, and no man will be thought to have seen the world till he has seen California." And who will say that when he pictured the day when the iron horse would move swiftly over and under our mountains the four Sacramento men who led later in the building of the Central Pacific—and who listened to him that day—did not at that time get their first inspiration for that great work?

Agriculture was only an experiment at that time in California; and yet he spoke of a day when her valleys would bloom in beauty and yield harvests for millions of people.

Benton was one of the first editors of The Pacific—the first religious journal established in California—and continued to write for it down through the years. From Benton as early as 1851 began to come those editorial and other articles which helped mightily to defeat the plots to introduce slavery into California.

With reference to the movement to get a convention for the framing of a new constitution, in which by hook or crook the way should be opened up for slavery, I have

found it stated in The Pacific for February 27, 1852, that this was "the first paper to take an open and bold stand against the project."

The Congregational church building in Sacramento, where Benton was pastor, was freely offered to and was used by the convention which chose the California delegates to the national convention which nominated Fremont for President.

Benton was once introduced by Horace Bushnell at an Association in Connecticut as "The father and mother of Congregationalism in California." Ever throughout his life he considered himself the servant of the Master and of His churches, and went everywhere to aid in their upbuilding—often at great inconvenience and discomfort and sacrifice to himself.

A man whose influence in those early years ranked in several ways with that of Benton was Martin C. Briggs of the Methodist Episcopal Church. He arrived in October, 1850, and at once every good cause found in him a strong supporter. His impress is on both Church and State. A few years before coming to California he had spent a year and a half in Tennessee and had come to understand then the institution of slavery. He has said as to this: "I saw it in all its moods and tenses, attended all the slave auctions within my reach, conversed freely with the masters, and left without suspecting why Providence had put me through such a school of instruction." One of the first editors of the California Christian Advocate, he made that paper as Benton and Willey and others made The Pacific, one of the mightiest agencies in keeping slavery out of California in those first few years, and later in 1861 in keeping the State loyal to the Union. He was a delegate to the national convention which renominated Lincoln.

Thomas Starr King, perhaps the greatest preacher San Francisco has ever had, has been called "the voice of patriotism."

After the Southern States seceded in 1861 there was a strong sentiment in California in favor of the South. In order that he might stimulate the patriotism of the loyal, arouse the lukewarm and convince the doubters of the wisdom of the effort to save the Union, Starr King wrote some stirring lectures on "Washington—Father of his Country;" "Lexington and Concord," and "Webster—Defender of the Constitution." He gave these all over California, and figured mightily in the verdict at the polls in September which stamped the State as unalterably loyal.

Later as representative of the Government Sanitary Commission in a speech in San Francisco he thrilled and swayed an immense audience in a manner never equaled here except by that Christian layman, Colonel Edward Dickinson Baker in 1860 en route to Washington as United States Senator for Oregon.

From 1856 to 1864 there stood in the pulpit of the First Congregational Church of San Francisco and ministered to the people in ways manifold a man of whom it was said by The Pacific editorially when he passed to the other life in 1875, "The dignity of a grand manhood was in all he said and did. He trifled with nothing. He lifted everything up to the level of his own plane of thoughtful movement." It was said at that time that the years of Mr. Lacy's laborious work here were few but they were influential and decisive years and shaped many an issue. They ran on from the sudden revolution in municipal affairs in San Francisco nearly to the close of the great national conflict. From the first Lacy was one of the most loyal and enthusiastic of ministers—a man who blew a trumpet of no uncertain sound.

It was in the First Congregational Church in San Francisco, during Mr. Lacy's pastorate, that Julia Ward Howe's "Battle Hymn of the Republic" was sung first to the tune of John Brown, and swept swiftly then over the land.

Memorable in Congregational annals in California is the year 1861. On the 6th of May of that year there began in Oakland a pastorate in the ten years' course of which the solid and enduring foundations of the First Congregational Church of that city were laid. Charles R. Brown, during the years of his great work here decades later, often referred to his indebtedness to George Mooar, the first pastor of that Oakland church—as well as to his indebtedness to John Knox McLean, the second pastor.

In and through that ten years' pastorate, the one later in Plymouth Avenue Church, and his thirty-two years of service in this School of Religion, and through his editorial work on The Pacific, the influence of Dr. Mooar went out to the ends of the earth. Measure that life alone by the influence of the life of Jee Gam and his descendants in China, and it is infinite in its sweep.

In The Pacific, in January, 1904, after this princely man had gone from us, H. E. Jewett said: "Dr. Mooar has given us such a conspicuous example of a gentle nature, a simple faith, a spiritual life on earth, that for a long time to come it will be remembered among us how for more than two score years there was a man among us who was an Enoch among the patriarchs, a St. John among the apostles, an Abou Ben Adhem among his fellow men—a man of whom all are reminded when they read: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

The year 1863 brought to California another who was destined to prove of great worth to the State. The churches were leavening all life wonderfully in those early years, but as to membership they were of slow growth.

The church in Sacramento founded by Benton in 1849 had about 80 members in 1863, but it had large influence in our capital city.

From Salem, Massachusetts, to Sacramento, California.

Not always has a New England minister of years of experience in the pastorate there been successfully transplanted in the far west. But Israel Dwinell was at once as great a success in Sacramento as he had been in Salem, Massachusetts.

When after five years in Sacramento Pacific Theological Seminary sought him as its first professor, church and city unitedly and without exception bestirred themselves to keep him. So weighty was the evidence of Dr. Dwinell's great usefulness as pastor in the capital city, so intense was the feeling of the church, that the council that had been called to sever the pastoral relations could not advise that it be done. When fifteen years later Dr. Dwinell did come from Sacramento to the seminary, it was said that Sacramento had lost her chief citizen.

The Lure of This Western Shore.

In the first twenty-five years of her existence San Francisco had several of the greatest preachers to be found anywhere in the land. There seemed to be with many the thought that here in this new city on the shores of the western sea their lives could be made to count for more than elsewhere. When the First Congregational Church was seeking a successor to Lacy, scarcely any one in the East would have deemed it possible for them to pull the Rev. Dr. Andrew L. Stone away from the historic Park Street Church, Boston, where he had been pastor for seventeen years. Nevertheless, when written to concerning the matter Dr. Stone replied: "If I could do for California what Starr King did there for loyalty, and for Christ much more, it would be the crowning ambition of my life."

Park Street would not give him up at first. New England refused by council to allow him to come. But somehow San Francisco and California had won his heart, and in 1866, the call being renewed, he entered on one of the most memorable pastorates the Pacific Coast has ever known.

His sermons were of remarkable polish, his delivery chaste beyond compare. Back in 1852 Dr. Dwinell heard him give at Salem, Massachusetts, a lecture on Kossuth, and wrote in his note book then: "Eloquent, commanding, highly finished; the gestures the most expressive I have ever seen. They were in discourses what engravings of scenes and localities are on the printed page. They pictured out the thought to the eye much more vividly than the words to the ear. It seemed the perfection of pictorial gesticulation. There was no violence in it, but calmness, finished art running into nature, yet extending to such minuteness as to have a strong tinge of art. One further baptism, one higher effort of art would have made it perfect—brought it to the triumph of art, which is nature recovered." Long after Dr. Stone had ceased to preach in the Old First Church many of his hearers whenever they entered that house of worship seemed to hear his beautiful tones in sermon and in prayer sounding on in that sacred room.

It was in the latter part of that first twenty-five year period that Dr. Thomas Guard soared to high flights of eloquence in Central Methodist Church and crowded at every service the spacious auditorium with eager listeners. One who had heard such great orators as Beecher, Hall, Simpson, Fowler and Ingersoll has written of Guard: "I have never before or since found just the same quality of elquence as was part of Guard's speech. There was an endless reach of description. He always seemed in the land of beauty whose paths were endless or ran in circles."

Faulty indeed would be any list of church leaders in San Francisco in the first quarter century which did not include Drs. Scott, Wadsworth, Eells, Scudder and Stebbins. Concerning Dr. Scott it has been said that "his mind was a storehouse of truth and illustration, and that with convincing argument and impassioned eloquence he preached the gospel."

Wadsworth had none of the graces of the orator, but in his sermons "he reasoned like Newton and dreamed like Milton." While he was pastor Calvary Presbyterian Church was thronged by men and women from all the ranks of life, "the believer and the unbeliever, all fascinated by the marvelous words of the mighty man," wrote Woods in his "Lights and Shadows of Pacific Coast Life."

Dr. Stebbins, the successor of Starr King, had a style that was deliberate and stately. It was this and the crystal clearness of his thought which made him impressive. It was said of him by the California Christian Advocate at the time of his death: "In the higher speculative phases of doctrine he was Unitarian, but in all the vital principles affecting human character and responsibility he was biblical. * * * He was a great citizen, and has an enduring place among the men who have contributed their ability and their unselfish life to the construction of our commonwealth."

When Dr. Eells left the pastorate of the First Presbyterian Church in Oakland in 1879, a prominent citizen remarked: "What a grand statesman Dr. Eells would have made had he turned his talents that way!"

Men Who Went Into the Wilderness.

From the very beginning very many ministers of exceptional ability and with fitness also for pioneering were led to California. They were located not only in the cities by the Golden Gate, but throughout the State. They seem to have been raised up and prepared by God for their work in life just as truly as Moses was for his great work long ago. And many of them had preparation in the wilderness for works of which they never even dreamed.

There is no Shasta City now in California, but in the beginnings here Shasta City was an important place of considerable size—the end of a stage and wagon road over which passengers and supplies were taken to mines in the Coast Range Mountains. It was the place of transfer from wheeled vehicles to mule trains. The Home Missionary stationed at Shasta City by one of the mission boards was Martin V. Kellogg. We find him writing in 1856 concerning the cheerless aspect of the work, the lack of Christian sympathy and co-operation—compelled to labor almost single-handed in the midst of great desolations, remarking at length: "Well is it for us that there are hallowed hours of soul-elevation, when our visions are not of the earth, and faith draws down the steadying power of the world to come." And finally: "After all there is a peculiar pleasure in such labors. There is a stern, impatient joy in entering such a conflict—a higher exhilaration than the noblest worldly enterprise can give."

A faithful worker then and alway, it was said concerning him in 1903, when he passed into the other life—said by President Wheeler of the University of California: "Taking all things into consideration, I believe there is no man whose service for the University can be matched against that of Dr. Kellogg."

In those years when the drift was away from the mining towns scores of churches became extinct. It would be of interest to note the influences sent on down the years by not a few of these. One or two references must suffice: Iowa Hill is no longer on the map, but from San Francisco to Honolulu, from Mexico to British Columbia, Dr. Walter Frear has been on the map in devoted able service all the years since he labored as home missionary in that mining town in 1856.

One Sunday in the 50's a young man went down from his mining camp on the mountain summit to the pretty little village of Downieville nestling among the pines on the Yuba.

Noticing a man going about vigorously swinging and ringing a dinner bell, he asked who the man was and what it meant. The reply was: "Deacon Tracy of the Congregational Church; he rings the bell for the meetings and does all the chores." It was Deacon Tracy's bell that led that young man into the sanctuary that morning. His Christian life began in Downieville. That church passed out of existence long ago, but James M. Haven's life went on many years as one of the most helpful and useful in the First Congregational Church of Oakland. Dr. Pond has estimated that in legal services alone Judge Haven gave to California Congregationalism at least $25,000. Deacon Tracy duplicated his helpfulness in Downieville for many years in Sacramento, and from the same little church went Mr. and Mrs. W. K. Bent to immeasurable service in the formative years in Southern California. W. C. Pond, the mountain town's pastor, in the work he has been doing in California many years among the Orientals has laid foundations on which great religious superstructures will be built during the 20th century.

The Man of Largest Influence.

I have not yet named the second of the two men I think have exercised the greatest influence on the coast. The one in California came in 1872. His pastorate of nearly twenty-five years in Oakland fittingly has been called Christ-like and statesman-like! It moulded the lives

of many persons who have in the years since that influence was exerted figured usefully and prominently in the life of the State, the nation, the world. I have thought at times that the future would record the work of John Knox McLean in that pastorate, reaching out in influence as it did all over California and the coast, as his greatest work. But I question it when I contemplate what he has been to this School of Religion—especially in getting it permanently established—in the face of considerable opposition—in proximity to our great University.

I believe that Professor Le Conte was correct when he said at the 25th anniversary of Dr. McLean's coming to Oakland that the scientist as well as the preacher is a priest of God.

And so I hail the "togetherness" brought about by this Christian statesman—here on the shores of our western sea, looking out, as we do, on our next door neighbors in the Orient, and contemplating the various syntheses that are to be worked out in the 20th century.

I have no doubt that within the next fifty years the value of this School of Religion contiguous to the University of California will be seen to be such as to lead people, when they estimate Dr. McLean's life and labors in this and other ways, to declare him the man of the greatest worth on the Pacific Coast in his day and generation.

The Later Years.

We must move swiftly now over the years down to the close of the century.

The completion of the transcontinental railway in 1869 marked a new era for California.

The State increased in population from 1870 to 1880 about 50 per cent. But the increase in church membership was 100 per cent.

In 1883 the Northern Pacific was built through to Portland; in 1884 the Union Pacific; and in 1887 the connecting railway link between California and Oregon was put in.

In the decade between 1880 and 1890 the Kingdom of God made great advances all over the coast.

During that period in Southern California there came into existence nearly 200 Protestant churches.

The Congregational churches in Southern California increased in ten years then from 8 in number to 70, and in membership from 500 to 5,000; and all the leading denominations had remarkable growth.

The two or three decades after 1885 witnessed the most gratifying growth of the churches.

It was about the middle of the period between 1880 and 1890 that there began a great immigration to California, especially to the Southern part of the State, and to Washington and Oregon. After in Southern California the millionaires of a day had come and gone, when speculation in townsites and lots was no longer a craze, people came and settled down to develop the country in real solid fashion.

Up in the Northwest thousands went out on those lands the value of which Dr. Atkinson had foretold years before and homes with an abundance of material things were to be counted soon all over those vast bunch-grass valleys and hills. Little cities with marvelous future promise began to be; the foundations of churches were laid everywhere and they shared in the on-going years the growth in other ways.

There was solidity, there was stability in it in general such as there has not been before in church life and work on the coast. And progressively this has been the case through the years on down from those days to the present.

An examination of the statistics of religious bodies gathered by the United States Census bureau in 1906 and a comparison with 1890 shows an advance in California of all denominations from 280,619 members to 611,464.

But the population of the State during that period went on from 1,213,398 to only 1,648,049.

In that sixteen-year period the population of California increased about 20 per cent; the church membership increased 118 per cent.

In Washington the population increased 75 per cent; the church membership 338.

In Oregon the growth in population was approximately 50 per cent; the church growth 170.

This, as to the Church! Far more as to the Church Kingdom!

Marvelous has been the leavening influence of the Church during these years! Only infinite mind can measure it.

All these years the Kingdom of God has been coming, has been growing on our Coast, outside the Church. Pioneer missionaries often chronicled the external growth, and rejoiced over it reservedly—lamenting the while that there was so little internal growth. But it is realized more widely today that that for which Christ came to earth is being accomplished wherever the Christ spirit operates to make lives more Christ-like. It may be only to a degree; but it is always "first the blade, then the ear, then the full corn in the ear."

This progressive permeating of society, of world-civilization, with the Christ spirit is suggestive of what the Seer on Patmos foresaw—a City in which there was to be seen no temple, the Lord God Almighty and the Lamb being the temple thereof.

On the Summit of Eighty Years.

We stand now on the summit of 80 years since that little band of missionaries knelt on the western slope of the Rocky Mountains and took possession of this side of the continent for Christ and the Church. It is indeed a summit; great things have been done in and for the Church Kingdom! And as we look backward and forward from this summit we realize and say as one of our great poets—a Pacific Coast poet—has said:

> "Aye the world is a better old world today!
> And a great good mother this earth of ours;
> Her white tomorrows are a white stairway
> To lead us up to the far star flowers—
> The spiral tomorrows that one by one
> We climb and we climb in the face of the sun."

In the year 1905 the pastor of one of the churches in San Francisco was gathering statistics to show what was the strength of the Church in that city at that time. In the course of his pursuit he went to Archbishop Montgomery, that great Catholic prelate, who remarked as the conversation went on: "We feel sad when we learn that the Protestant churches in San Francisco are not advancing. For, after all, the one thing needful is loyalty, is personal allegiance to the Lord Jesus Christ."

I note that remark of the Archbishop as one among several significant things to which I cannot even allude at this time. I note it as one of the things indicating that we have climbed farther along the path to Christian unity than may be realized generally.

And now I turn the thought in conclusion to the truth that it is the allegiance of which Archbishop Montgomery spoke, and that allegiance only, that we find built enduringly into our Pacific Coast life—into this earth life anywhere. And my thought is as I study Church life and

growth, on the coast and elsewhere, on this summit of the centuries—my thought is that the allegiance is to the Eternal Christ—to the Christ who was in the world before Jesus came and remained after He had departed; the one who was in the righteousness and holiness of the men of God before the days of the Incarnation; the one who was in the justice of Aristides, the wisdom of Plato, the heroism of Leonidas in a manner similar to that in which he was in the virtues and achievements of the Christian men and women on our shores in the years we have been considering.

Under the old Palestinian skies the Hebrew Psalmist exclaimed:

"Thou hast been our dwelling place in all generations!"

"Whither shall I go from thy spirit, or whither shall I flee from thy presence?"

And across thirty centuries, Tagore, the Bengali seer and poet, takes his stand by the Psalmist, and sings:

"He it is, the innermost one, who awakens my being with his hidden touches!

"Days come and ages pass, and it is ever he who moves my heart, in many a name, in many a guise, in many a rapture of joy and sorrow!"

It all links with what the Apostle Paul wrote: "All things have been created through Him and unto Him; and He is before all things, and in Him all things consist."

O! foolish men, and slow of heart to believe in all that the prophets have spoken!"

"By this, O. singer, know we if thou see!
When men shall say to thee, lo, Christ is here,
When men shall say to thee, lo, Christ is there,
Believe them—yea and this; then art thou seer
When all thy crying clear
Is but; Lo here, lo there; ah me, lo everywhere!"

An Infinite Spirit, resident in man and in the race—manifesting himself supremely in Jesus of Nazareth, the first-born of many brethren, in whom dwelt all the fulness of the Godhead bodily—is and ever has been operating in the world for the upbuilding of the City of God.

Growth in the Conception of Religion.

My studies of Church life and growth here and elsewhere have led to the conclusion that there is today a better and grander conception than ever before of what religion really is, and a more general and ever-increasing disposition to make the vital things regnant in our civilization.

More and more, here on the Pacific Coast, as the years have gone on, we have come to take our stand with John Wesley, who, in his last days stood up in the pulpit when friends had to hold him up because of his bodily weakness, and addressing the people on liberality of sentiment, spoke against refusing to join with a congregation of believers on account of differences of opinion. John Wesley said then, "If they do but fear God, work righteousness, and keep his commandments, we have nothing to object to."

The historians are wrong! John Wesley didn't say that. It was Christ who said it—Christ in Wesley!

Recently a Christian missionary in Arabia was shown by a Moslem of prominence something which he held evidently as a great treasure. It was a leaf out of a World Sunday School Flag Book on which was a little poem entitled **"Others."**

Pointing to the poem the man remarked: "This is my religion! I am a Moslem, and I shall continue a Moslem, but I am with you in this great thought of living for others. This little poem is wonderfully true. It is the best thing I have ever seen."

I do not give this incident as any indorsement of Islam and its misconceptions and errors; nor with the wild thought that it does not make any difference what a man believes. I give it because it points to the essence of the Christian religion, and indicates the pathway of the future of that religion. I give it because I believe that this is the summit on which the men of most vision realize that we stand now, after our eighty years of organized church life on the Pacific Coast.

"I am among you as one that serveth," said the Man of Nazareth.

"I determined to know nothing among you save Jesus Christ and Him crucified," said everyone of those great workers here in the years our survey has covered.

It was thus that they set going those currents of influence which, permeating all life here, are gradually bringing down out of heaven the Kingdom of God on our western shore.

A SECOND HISTORICAL ARTICLE.

The historical article by the Editor of The Pacific, published this week, will be followed soon by another, about four pages in length, in which will be set forth the conditions of society in California in early years and the influence which Christian laymen had in putting the impress fo Christianity on our civilization. A little later the two articles will be published in pamphlet form. Many persons have expressed the wish that this be done.

The Editor will welcome word from any readers as to inaccuracies. Great care has been taken, much research entered into, to avoid them; and it is hoped that there are none.

Omissions there are of course, for the limit of the address allowed only an outline, and that with many breaks from beginning to end. Some one should write a history of the Church on the Pacific Coast.

SHALL IT BE PROHIBITION?

We think it ought to be. If any to whom The Pacific may go this week think otherwise, we hope they will read the following by a convict at San Quentin. We quote from the last number of "The Bulletin," published by the prisoners:

"Let us take a walk through the yard. See that middle-aged man walking with bowed head! A few years ago he was a prosperous farmer and stock raiser. In his home loving wife and children listened for his footsteps. One day he drank too much. He is here for life!"

"Observe that man sitting on the bench under the shed, whose hair is nearly white. Twenty years ago he was one of your successful and prosperous business men, strong as a lion in all things but one—he could not resist the temptation to drink. This is the third time he has been here. This time he is doing fourteen years. * * * The yard is strewn with the victims of this imperial monster."

"See that fine-looking young man! He is not over twenty-five years of age—born and reared in the golden state of California, of one of her noblest and most respected families. He became crazed by drink one night; he is doing twenty-five years!

"That man over there, sitting by the wall, is a grad-

uate of Cornell with merit; he had a beautiful home in one of the prosperous cities. He was holding a position of trust with a large corporation. He took one glass to much, and he is doing twenty years!"

"We have 551 recidivists. * * * If we ask these men, the great majority will answer that they were doing all right until they started to drink again."

"How about the 117 who have broken their parole?"

"We find that the greater percentage violated their parole through the use of intoxicating liquor."

NOTES AND PERSONALS.

Dr. Aked will speak in Dreamland Rink, San Francisco, next Sunday evening, on the proposed prohibitory amendments.

Friday evening, November the 10th, the Rev. L. L. Wirt will give an address in Berkeley, in the High School auditorium, on "In the Wake of the War."

First Church, San Francisco, will have its annual meeting and dinner on Wednesday evening, November the 15th. The Church will unite with Temple Emanu El in Thanksgiving service, as it has for several years. The services will be held in the Temple this year.

The Rev. A. W. Palmer informs us that more than fifteen hundred persons listened to Dr. Aked's address in favor of the proposed prohibition amendments, in Plymouth Church, Oakland, last Sunday evening: that the address was a masterly one and made many votes.

At the meeting of the Congregational ministers in San Francisco next Monday the Rev. L. L. Wirt will give an address. We do not know yet what the subject will be, but Mr. Wirt has always an interesting and valuable message. The meeting will be open to all who care to attend. It will be in the lecture room of First Church.

The Pacific is in receipt of a telegram from one of its readers which states that an article against the proposed single tax amendment has been sent for publication. The article did not arrive in time for use this week and the election takes place before another number is published. Briefly, let it be stated here that we do not favor the single tax measure, believing that it would if carried result in great damage to the state. In recent years The Pacific has had articles against single tax, but none this year — not being of opinion that the proposed amendment had any chance whatever of adoption.

In its report of the Bangor Theological Seminary Centennial, The Congregationalist says: "When that splendid veteran, still in the harness, Rev. William Chauncey Pond, D. D., of San Francisco, rose, his hearers felt that in him more than in any other man now living was embodied the spirit and the purpose of the early days, for he is the son of Enoch Pond, the spiritual founder of the Seminary and a graduate in the class of 1852. He spoke tenderly and to the point, dwelling upon his father's theology, his method of teaching, Bangor's hospitality toward men of little culture and its constant emphasis on the spiritual life. Dr. Pond was the hero of the celebration, being warmly greeted in public and private."

The last number of the San Quentin Bulletin, published by the prisoners at San Quentin, contained the following note, written by "W. B. P., 27789": "On September 17 the San Quentin C. E. Society was honored by the visit of the State President, Howard L. Brown, and his brother Paul, the Field Secretary. We've seen Paul before, and want to see both him and his brother again. Paul did most of the talking. He has a peculiarly convincing manner that makes one feel the presence of a real friend with a love in his heart big enough to reach anyone. Out in the yard that afternoon, one might have noticed that his hearers held their heads higher, wore a brighter smile and walked with a little more ginger than usual."

This week the California Christian Advocate has a fine front page picture of a man whom it calls "A Distinguished Apostle of Righteousness, and A Prince of Orators." In an editorial the man is mentioned as "one of the best known clergymen in the world and the most feared and most hated by the immoral elements of San Francisco, Dr. Charles F. Aked." In announcing the temperance meeting to be held in Dreamland Rink next Sunday evening the Advocate says: "We congratulate the committee on being able to secure this eminent advocate of woman suffrage and prohibition. It is no disparagement of any one else to say most hated by the immoral elements of San Francisco—Dr. Aked was the strongest influence in giving woman suffrage and the Redlight Abatement Law to California. He has been an insistent and efficient enemy of all forms of commercialized vice. The campaign needs just this additional virile touch to put it over."

LOS ANGELES DISTRICT MISSIONARY MEETING.

Great Gathering of Women at the Church of the Messiah.

"Being not Seeming" was the theme of the Los Angeles District meeting of the Congregational Woman's Missionary Societies held last Thursday at the Church of the Messiah. This was not a delegate convention but so large was the representation of members from different churches in the district that the handsome auditorium of this picturesque brick church was filled and at noon the tables so hospitably spread by the ladies of the church were surrounded by several hundred women. There were representatives in goodly numbers from Claremont, Long Beach, Pomona, Pasadena, Whittier, Santa Ana, Sierra Madre, Venice, Hollywood, Glendale, Oneonta, Eagle Rock and Hawthorne beside from practically every Congregational church in Los Angeles. Mrs. H. O. Hill in a clever ilttle speech welcomed the guests and was followed by Mrs. Howard D. French, wife of the recently appointed pastor of the entertaining church. Mrs. M. M. Coman and Mrs. E. B. Allen of Pasadena, district vice-presidents respectively of the Home and Foreign branches of missions, presided.

The address of the morning was delivered by the Rev. Mr. Papazian, pastor of the Armenian church in Fresno, who gave a most impressive account of conditions among his stricken countrymen in Armenia as a result of the European war, which he referred to as the greatest tragedy in human history. The innocent victims of this war—Belgium and Armenia—are each, he said, going through a process of crucifixion for the sins of other races and nations. In graphic language he told the story of the Armenian church—the oldest national church in the history of Christianity—and gave a wonderful resume of the life and work of that nation that is now being so rapidly wiped out. It is the most progressive and the most important race in the Ottoman Empire out of all proportion to its numerical size. The Armenians have been called the Yankees of the Near East; they are really the backbone of the Ottoman Empire from an economical and commer-

cial stand point. In trying to exterminate them the Turk is just now engaged in killing the goose that lays the golden egg. Turkey has nothing to gain either way the war terminates. If the Germans are victorious it will mean the entire suffocation of the Turks. If, on the other hand, the allies win, it will mean the end of Turkish rule.

Turning from the atrocities of extermination by means of massacre and deportation, this eloquent Armenian preacher spoke of the after effects of the war. He prophesied that the remnant of the Armenian race will take an active part in the regeneration of that land whose soil was saturated with the tears of Gethsemane and the blood of Calvary; that the cross will wax as the crescent wanes. He spoke of the splendid work of the American Board which has established colleges, hospitals, missions and orphanages at all strategic points within the Turkish Empire. He referred to the 100,000 Armenians in America who are making their own peculiar contribution to the educational life and religion of our own country—of the university professors of that race and of the scientists, one of whom is an authority on the X-ray, his book being considered the last word on that subject and highly esteemed even by German savants.

The situation in Turkey was brought home even more closely by the address of Miss Nina Rice, who has recently returned from Sivas after twelve years' missionary service there. She told the stroy with the calmness of one grown familiar with tragic scenes and with the exactness of an historian—of the deportation of splendid students and of Armenian college professors of the highest type of manhood and intellectual attainment—of the cruelties of the Turks and Kurds, and of the unhesitating loyalty of these modern Armenian martyrs who clung to their Christian faith in face of death.

California Dry.

Mrs. Frank A. Wheeler, who is making such a splendid fight for "California Dry," made an eloquent plea for personal workers at the polls on election day. She pointed out that this is really a world battle that is being fought out in California, for there is not a nation on the globe but will be affected. The advocates of the liquor traffic say that if they can win out, national prohibition will be put back for years, while if California goes dry the wets might as well give up. The spirited singing by the entire audience of "California's Going Dry, Glory Hallelujah," was the answer to her clarion call.

Mrs. E. C. Norton of Claremont, the efficient treasurer of the W. H. M. U., was greeted with a round of welcoming applause after her year's absence in the East. She presented in a striking way the work of the treasurer by means of an alliterative combination of significant phrases ingeniously worked out from the letters in the word "treasurer."

Miss Emily Barrett of Pasadena, treasurer of the Southern Branch W. B. M. P., reported $556 in the legacy fund which it is hoped will be applied in the near future toward the building of a kindergarten school in Foochow, China, where Miss Allen has recently gone to establish that work.

Mrs. J. O. Lotspeich of Olivet Church, in a Carolyn Wells parody of Abou Ben Adhem, told of the summer school of missions, and Mrs. H. K. W. Bent presented the mission study for the year in her characteristic fashion, calling out a round of applause when she announced that there were thirty men enrolled for the year, which all agreed was an excellent sign of the times in that the neglected classes of the church were being reached.

Mrs. George W. Hinman, secretary of young people's work for the Board of the Pacific, outlined the great possibilities she perceived in breaking this new ground.

Miss Louise Atsatt told of the fine work being accomplished for the Japanese "picture brides" who are coming across the Pacific to our shores. The ten Japanese pastors in and around Los Angeles are co-operating in the work of the Y. W. C. A. and of Miss Ellis at Angel Island in the interests of these little sisters of the Orient. A Japanese visiting nurse is also doing valuable work in Los Angeles.

Miss Sarah E. Bundy threw out some wonderfully suggestive hints in her talk on the "big sister" movement whereby the strong church reaches out to do team work with the weaker, not in the spirit of patronage but of friendly co-operation. The opening "quiet hour" led by Mrs. L. J. Beynon and the closing "benediction hour" led by Mrs. Warren F. Day were inspiring and helpful.

SYDNEY FORD.

A DOOR OF OPPORTUNITY OPENED AT LONG BEACH.

The Door of Opportunity has swung wide open for the Long Beach church. Never before in its history has so important an issue been presented for consideration as the one now engrossing its attention at the midweek service. In a few words, this is the recognition of the belief that the healing power of Jesus Christ is still existent in the church generally as in the days of the disciples, and that health,—which is complete wholeness of body, mind and soul,—may be restored through compliance with the established laws of hygiene, psychology and a living faith in the love and power of God.

The genesis of the work thus far undertaken may be seen in the course of lectures given by Rev. Dr. Charles F. Winbigler, formerly pastor of the First Baptist Church, Washington, D. C., in Long Beach during recent weeks. Dr. Winbigler has been a life-long student of psychological problems, and in his published works, "Handbook on Healing Others," and the one of illuminating and practical character called "Suggestion," he has shed a wealth of understanding in simplest words upon these comparatively unfamiliar topics.

Pastor Henry Kendall Booth, appreciative of the deep interest aroused in the community, brought before his church officers the plan of devoting the midweek service during three months to the general topic for Bible study, discussion and prayer, "Religion and Health."

A recommendation to the church for its adoption followed, and on Oct. 4th the first lecture was given by Pastor Booth, taking, specifically, the theme of "The Church and Health," being historic in character. Therein it was stated that the New Testament records that Jesus Christ healed all diseases; that teaching and healing were followed by the disciples to the close of the Pauline period; and that Origen, Augustine, Luther, John Wesley and Horace Bushnell have in their respective times practiced divine healing. Only one branch of the church, the Catholic church, has maintained a vital interest in this subject. Shrines are sustained as resorts for healing of pilgrims, and many of the priests of the church receive a good medical education to make fruitful their calls upon the sick.

Protestant theology has exalted the sermon, but failed to elevate worship, and has relinquished all healing functions—a serious loss, cutting off its ministries from the larger life of men.

Now there is a challenge to restore healing power to its place in the church, to give health of body and mind as well as soul, to place the function beside the one of teaching. The three months' study is for the church and all who can be reached, to make well, strong in body and mind and to deepen spiritual life.

The second address of Mr. Booth, entitled "Jesus,

the Healer," dealt with the credibility of his miracles, the current belief in demoniac possession and that Christ healed with recognition of absolute dependence upon God, the prayer of Jesus accompanying the acts. The healing was not purely psychic, for the power came directly from the Father. Jesus wrought in accordance with established law, both physical and moral; he worked through that mysterious element of self, the soul, appealing to the healing power of nature through which it is imperative that the most skilful physicians must also work to bring restoration of health. Jesus used this principle of psychic power in all his healings.

This is the inward power through which all the healing cults of modern times, without exception, make their appeal to the afflicted.

Jesus makes his appeal through faith in the overshadowing presence and power of the Divine Father.

It has been the intention from the first that in these weekly studies there should be presented from time to time the Physical Side, from a medical standpoint. Accordingly on the third occasion a local physician, Dr. W. H. Newman, stated that the attitude of the medical profession had changed from long-time indifference to a spirit of co-operation; that 20 millions of the population of the country had discarded drugs and that the work of the national and state governments was accomplishing much in the prevention of disease.

The pastor, on the same occasion, taking up the Mental Side, described at length the operations of both the conscious and the sub-conscious minds, and that the latter is a reservoir of memory, working ceaselessly by day and night, is the source of inspiration, carries on the vital work of the body and in its effects is illimitable and unfathomable.

Further, that the effects of the sub-conscious mind can be altered or changed from disease to health and the lost equilibrium between bodily and mental forces restored by self-suggestion and the suggestion of others.

The fourth lecture, dwelling upon "Faith and Health," showed the universality of faith and of its indispensable need to the attainment of physical, mental and moral health. Undoubted cures are wrought by any strong faith.

In these hours of mental insight and spiritual uplift that are being experienced by the Long Beach church, there is not the slightest intention to provoke antagonism. Scientific research, psychic investigation and deep spiritual power are relied upon to bring needed light, comfort and joy to all hearers. These are rapidly increasing in number and the spacious Parish House has overflowed with attendants, so that on Oct. 25th the auditorium of the church was occupied by an audience of 500 persons.

The only public notice that has been given of these special services was made through the church bulletin, and by one mention in the daily press.

Distinctive though these gatherings are in their definite aim and trend, they have not parted from the usual exercises of a prayer meeting. Appropriate hymns are sung and many voluntary petitions are offered at the opening of the hour. W. P. K.

OREGON LETTER.

By George H. Himes.

The sixty-eighth annual meeting of the Congregational Conference of Oregon was with The Dalles Church, Rev. Frank Maples, pastor, October 10-12. Sixty-five delegates and ministers present.

A note of hopefulness and good cheer prevailed throughout the Conference.

Mr. A. S. Roberts, of The Dalles Church, the Moderator for the past year, presided, aided by Rev. A. C. Moses, of the Waverleigh Church, Portland, Assistant Moderator.

Rev. A. M. Spangler, of the Eugene Church, was chosen Moderator for the ensuing year, and the First Church, Portland, was selected as the place for the meeting in October, 1917.

The entertainment provided by The Dalles Church was surpassingly excellent in every detail. The ladies of that church never fail in that respect—nor in any other phase of the work of the church for that matter.

Since other duties prevented your correspondent from being present at the Conference, the reports of the progress of church work can only be imperfctly summarized.

Ashland raised $1000 on indebtedness. Heavy street improvements of late years produced this burden upon the church.

The Beaverton Church is erecting a parsonage, and is jubilant thereat.

A parsonage costing $2,300 has been erected by the Central Howell Prairie Church. This is in the center of a rural community, and is certain to be an excellent move.

Rev. E. T. Sherman, of the Corvallis Church, is courageously confronting the problem of building a new house of worship, and is growing more and more confident of success as the canvass for funds proceeds.

The Congregationalists at Oswego have had a vision of a possibility for increased usefulness and have arranged to place the house of worship in a much more attractive condition.

The Zion Church, Portland, has bought the bell of the old Hassalo Street Church, and paid $700 on the church debt.

The Parkrose Church, organized less than three years ago, has built a basement at a cost of $2,300.

The church at Scappoose is erecting a new house of worship at a cost of $1,800.

Encouraging gains in membership were reported in almost all the churches of the State. Rev. J. H. Matthews, Superintendent of the C. S. S. & P. S. of the State, reported a few weeks ago that the growth of new members in the Sunday Schools had been phenomenal during the year past.

The offerings to the seven Congregational Societies for the year amouneed to $6,716—$1,700 short of the sum the committee having that matter in charge desired to raise.

Rev. Cephas F. Clapp, now of the Washougal, Washington, Church, but for many years Superintendent of the Home Mission work in Oregon, was present at all sessions, meeting many of his old co-workers.

The "Tercentenary Programme" was discussed at length by five speakers, all in support of falling in line with all the Congregationalists of the United States in bringing to pass a becoming celebration in 1920.

"The Alien in Our Midst," was the subject of an address by Rev. C. A. Wooddy, D. D., Superintendent of Missions for the Baptist Church of the Pacific Coast.

Portland, Oct. 22, 1916.

INLAND EMPIRE NOTES.

Spokane has had the pleasure of hearing some notable speakers lately. Dr. Loyal Lincoln Wirt was here last week, and over Sunday. He gave a lecture under the auspices of the Science Society at one of the high schools on Thursday evening to a large audience. His subject was, "In the Wake of the War." He also gave it at the Y. M. C. A. on Sunday afternoon. He spoke at Plymouth church in the morning, and Westminster in the evening, and at

all places to the delight of the people who heard him. The writer was delighted to meet and hear him, and was gratified to have him recall the fact that he was in his Bible class in this city 27 years ago. I was also privileged with the acquaintance and friendship of his sainted parents.

Dr. C. F. Aked spoke to the members of the Washington Education Association last night at the auditorium of the Lewis and Clark. His lecture was very favorably received and largely reported in the morning paper.

The Efficiency Campaign is on under the leadership of Sueprintendent White. Rev. H. H. Wickoff is assisting in the Lewiston district. A city efficiency meeting and conferences were held at Westminster church on Wednesday night. Dr. Hinman of the A. M. A. delivered the opening address, and following the conferences Rev. P. P. Bauer gave an address. Aggressive work is planned for this winter.

There is evidence of increased interest at Almira, under the ministry of Rev. J. M. Lewis, in augmented attendance at services, especially of men. The Sunday-school is also growing with organization of new classes. A boys' club has been organized, which will probably develop to a Boy Scout. Plans are in operation to organize a teachers' training class and a young people's choir.

The pastor is giving a series of Sunday morning sermons on "The Modern View of Christian Doctrine," which are highly appreciated. J. EDWARDS.

Spokane, Wash.

WHAT OUR SANTA ROSA PASTOR LEARNED IN WASHINGTON AND OREGON.

Rev. C. S. Price, pastor of the Congregational church of Santa Rosa, while in Oregon and Washington arranging a series of meetings for Evangelist Rev. J. H. McCombs, made careful investiation of conditions in some of the larger cities, to learn what prohibition had done. His previous residence in Seattle and Spokane gave him exceptional opportunities for getting at the facts, and he found the situation greatly improved since liquor had been banished by constitutional amendment. He had a long personal interview with Hiram Gill, mayor of Seattle, who has become a strong advocate of prohibition because he has seen its excellent effects in that city, which is the largest in the United States under prohibitory law.

Mr. Price told the results of his investigations and his personal efforts to discover whether Seattle was really a "dry" town, to a full house in the Congregational church Oct. 15th, and the next Sunday evening spoke in the Presbyterian church to an audience estimated at 1000 by a local paper. Accepting the challenge of a Santa Rosa hop merchant, he showed by official documents from the governor, the secretary of state and others the great success of prohibition in Kansas, and he won many votes for "the drys" by his instructive and inspiring address. Columbia Theatre has been secured for Mr. Price to give a prohibition speech the night before the election. Santa Rosa is the county seat of Sonoma County, which produces very many wine grapes, but the "drys" are putting up a stiff fight, and will give a good account of themselves Nov. 7th, the Congregationalists being foremost in the campaign.

I write in part because of an unfavorable report of Mr. Price's address in the S. F. Examiner, though corrected somewhat, I am told, the next day. C. C. CRAGIN.

Listening senates hang upon thy tongue, devolving through the maze of eloquence a roll of periods sweeter than her song.—Thompson.

What have you with you, and before you daily, dearest to your sight and heart, that, by the magic of your hand, or of your lips, you can gloriously express to others? —Ruskin.

Were we as eloquent as angels, we should please some men, some women, and some children much more, by listening than by talking.—Colton.

That aged ears play truant at his tales,
And younger hearings are quite ravished;
Though sweet and voluble is his discourse.
—Shakespeare.

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